In case you didn't notice .....

In case you have noticed the new type this fall, the Campus has acquired photo typesetting equipment and thus the ability to set up the paper in its offices exactly as it will appear.

The new equipment, financed by a loan from the Chittenden Trust, consists of Justowriter tape perforators which produce a coded tape. The tape is then fed into a Compugraphic 2971 which produces the columns of type which are on this page. These are pasted down on the page with the various lines and pictures exactly as they will appear. Headlines are set on a Varityper headliner. The completed pages are shipped to Bennington, where they are photographed and printed.

The Campus switched from letterpress to photo offset printing last year. The type last year was set in Brandon, the paper was layed out in Middlebury and printed in Bennington. Besides being inconvenient and costly, the system produced a paper that was of low typographic quality.

The new equipment is expected to pay for itself in reduced costs and improved quality in three to four years. In addition, as a result of the changeover, the Campus now has the option of printing up to twenty-four pages at no additional cost.

The typesetting equipment is also being used for other campus publications. Currently FM-phasis and The Middlebury College Week are set by the Campus.

The first issue this fall was delayed by the changeover. In its expanded format the Campus will probably print more creative and feature articles, opening up to some writers who were limited by former restrictions. It will continue to welcome articles from anyone within the College and community. Currently about 80% of unsolicited articles are finally printed.

In addition, to take advantage of its new equipment, the paper will have to engage a larger number of students for everything from writing and layout to typing and proofreading. Anyone interested in working on any phase of the Campus should contact Nancy Stevens, care of the Campus

TODAY'S WEATHER....

"What?" I said, trying to hide my concern for the safety of her majesty's favorite pet weasel, "let me off at 42nd st.; I'll walk to 5th Avenue."

and clearing later in the afternoon.

Middlebury Hosts Conference on Peace and Justice

Dave Dellinger

Dave Dellinger, editor of Liberation Magazine and a member of the Chicago 7, will be the keynote speaker tomorrow night at a teach-in here opening a state-wide "Conference on Peace and Justice."

Political activists from throughout Vermont are expected to attend the two-day gathering, hosted by the Middlebury Radical Education Action Project.

The conference has been organized by groups and individuals active in the anti-war movement and interested in environmental action, welfare rights, community organizing, local power structure research and other forms of political activity in Vermont.

It will consist of the teach-in tomorrow night, which will begin at 8 p.m. in Wright Theatre, and an all-day series of workshops on Saturday dealing with the concerns of students and university people, community peace groups, local organizers, environmentalists, welfare mothers and working people.

In addition to Dellinger, who will speak about "Vietnam and the Fall Offensive against the war," other speakers will include Professor Arthur Westing of Windham College, a biologist recently returned from his second trip to Vietnam; Ann Raynolds of Springfield, Vt., and James Kane of United Electrical workers Local 218, Springfield, who will discuss President Nixon's new economic policy.

Lee Webb of Goddard College, whose study of "Colonialism and Underdevelopment in Vermont" caused a considerable stir in the state this summer, will also speak on "Who Rules Vermont?"

According to conference organizers, the Saturday workshops will be informational and action-oriented -- a planning session for activities in Vermont this fall.Workshops will be conducted on "Vermont Utilities and the Environment," "Welfare Rights in Vermont," "Food Co-ops and Free Clinics," "Fall Anti-war Actions," "Third Party Electoral Strategy," " The Women's Movement in Vermont."

There will also be short talks on Saturday by a spokesman for environmental groups in Addison County and Bill Crain, a Vermont

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MIDDLEBURY CAMPUS

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Published weekly at Proctor Hall, Middlebury College, Middlebury, Vt.

Frog Hollow Craft Center Opens Downtown

BY ANA CARA

A return to the arts and manual trades, and a revival of interest in crafts among people today, make the creation of the Frog Hollow Craft Center in Middlebury very opportune.

The center, opened last summer, is located in the old Rogers Building on Mill Street. The building has undergone extensive repair and renovation to provide a safe and adequate place for teaching, workshops, offices, facilities, and a spacious showroom. Large glass windows inside the building connect the showroom with two workshops for visitors to observe artists and craftsmen at work. A large window on the outside of the building provides a beautiful view of the Otter Creek Falls from one of the workshops.

The center had its origin early in 1971 when the Frog Hollow Craft Center, Inc. was formed by Allen Johnson, Jr. Johnson saw that different age groups in the area lacked rapport, and felt that the best way to bridge this gap was to bring people together by offering them an opportunity to work with their hands under the same roof. He saw that the center also could be an excellent opportunity to assist talented individuals who were not aware of their ability or had had limited opportunity to develop it. The center hopes to attract students of all ages and from all areas of life; its goal is to have an informal workshop atmosphere where craftsmen, students, the public, the staff, and volunteers can mingle and exchange idea s and skills, and further creativity.

The nucleus of the Craft Center concept consists of what the staff calls the "resident" craftsmen. Presently, three "resident" crafts are offered-- pottery, metal work, and glasswork. The "residents" will be permanent professional craftsmen who will teach and practice their craft at Frog Hollow. Other volunteer workers and staff members will offer courses in crafts such as weaving, macrame, jewelry making, photography, or whatever else is in demand. The arts will also be promoted; courses in music appreciation, flamence guitar lessons, and poetry readings will be offered.

The staff at Frog Hollow consists of a general manager, Richard Marcher, an assistant manager, James Gilman, a teaching consultant, Fr ank

Continued on page 15

middlebury campus

overcrowding ?

Because this year's freshman class is unexpectedly large and because fewer upperclassmen than usual flunked out last term or dropped out during the summer, the College has had to open 'temporary' facilities both on campus and in the town to house those students for whom there is no room in the usual dormitory facilities.

On the campus, several dormitory lounge areas have been converted into living quarters, and Allen Hall - which has long contained several foreign language corridors - has been made a co-ed freshman dormitory.

The German students displaced by the Allen transformation were assigned last spring to Heckels House in town, but during the summer were switched to the Deanery, one of the two new facilities in the town. Adirondack House, the other new in-town dormitory, houses eleven freshmen; Heckels now houses nine freshmen.

The College administration does not see the situation as one either of overcrowding or of permanence. Director of Dining and Residence Halls, Gordon Bridges said that because no more students are being placed in any one room than originally designed for, the situation cannot be called one of 'overcrowding'. He also pointed out that from his point of view the increased number of students living on campus is an asset, since each resident represents additional funds with which to pay off the government loans used to finance construction of the dormitories. Therefore, he said, he would classify the situation as one in which the College is using its facilities 'to capacity'.

Essentially agreeing with Mr. Bridges, Dean of Students Erica Wonnacott stated that the idea of overcrowding is 'sort of a myth, since this type of thing happens every year.'

'There are always some students who decide at the last minute not to come or not to return to Middlebury and some who leave, for various reasons, fairly soon after the term begins,' she explained.

'So the problem - and it really isn't a problem - should solve itself in the normal course of the school year.'

Presumably, one of the first buildings to be emptied will be Adirondack House, which Mrs. Wonnacott classed as 'very temporary' (all the other new facilitites she termed 'temporary') and whose facilities are in her view 'marginal'.

course credit options expanded

The Middlebury College faculty approved several items at their final meeting of the year last May that will affect student academic plans in the coming year and that opens up an opportunity to finish Middlebury in three years for ambitious students.

The faculty also approved several items which in effect will allow easier 'substitution' of certain non-Middlebury educational work for regular course material. The main effect of this could be to make acceleration easier for students who have reason to do so and will permit variation within the the normal course load. It would in effect allow students to utilize summer school credits, to drop to a three course program or to help him to attain the necessary 32 Fall and Spring term courses during the four years..

The program would also allow a student in good academic standing to take a fifth course instead of the usual four a semester. Students may also substitute summer school graduate credits for Middlebury course work. In addition, under a plan of 555 courses certain rather specialized summer research projects may earn a course credit.

According to Dean of the College Dennis O'Brien the College Scholar program is designed 'to allow the student of demonstrated motivation and ability to define his individual educational goals and assume personal responsibility for attaining them independent of the College's normal curricular requirements.' To this end, the faculty envisaged the possibility of the College Scholar constructing multiple credit independent projects, reducing course loads or increasing them, off-campus projects and multi-departmental major programs.

Ordinarily College Scholars will be nominated to a special planning committee by a faculty member, but students who have maintained an average of three A's and no mark below D for two consecutive terms may nominate themselves directly to the committee.

'The options which this arrangement opens up for the industrious student is that he or she could complete a Middlebury degree more rapidly,' Dean O'Brien said. 'A student who took five courses per term instead of four, in four out of the six terms of his first three years , would complete all course requirements by the Winter Term of his senior year. Substitution of summer school, Advanced Placement credits, and others would allow a student to graduate in three years,' he added.

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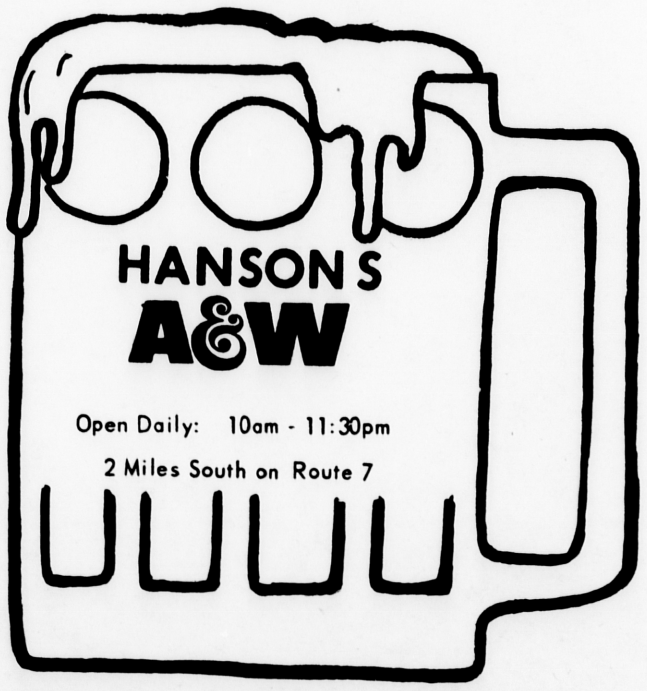

freshman class profile

Considering the increasingly high number of college applicants throughout the country every year and the necessary limitation of students made by schools due both to careful selectivity and to physical space, the class of 1975 becomes, almost by definition, the 'best' class to enter Middlebury College.

A total of 565 students enrolled this year. This high figure has boosted the Middlebury College population to 1860 students. The rounded figure of 1800 was established as a population goal seven years ago under a planned expansion program by the college. 'Not only will Middlebury reach its projected population, but it will slightly exceed expectations due to a reluctance of students to match past figures for academic failure or voluntary withdrawal, and the continued pressure on admissions. Where many colleges have seen a slight dip in students applying, the class of 1975 which enters in the Fall of 1971, was selected from over 4000 applicants - a rise of approximately ten percent in the applications from the previous year', states the dean of the college.

Selectivity of the entering class was, understandably, highly competitive. The majority of SAT scores for both men and women ranged between 600-699. The median scores were 624 for the verbal and 652 for math, although a few students were accepted with scores ranging from below 400 to well above 700. Sixty-eight per cent of the freshman class was in the top fifth of their high school senior class, and approximately sixty-five per cent came from public schools.

Only about four percent of the entering class is from the state of Vermont, while the remaining ninety-six per cent come from 31 other states and 14 foreign countries. The states with the largest population in the freshman class are New York, Massachusetts, New Jersey, and Connecticut. Georgia, Kentucky, Nebraska, Oregon, Washington, and Wyoming have only one representative. Freshmen foreign students are from: Belgium, Brazil, Canada, Colombia, France, The Gambia, Germany, Great Britain, Hong Kong, Italy, Japan, Korea, Malaysia, and Venezuela.

A wide variety of interests and a wealth of talent can be found in the class of '75. About half of the class has shown a leaning towards music, both in their instrumental and choral experience. An unusually high number of students expressed an interest in drama. Photography also ranks among the popular arts. Special talents vary from film-making, to silk screening, jug band, ballet, leather work, making jewelry, and writing. There is also a concert mistress and a third class radio operator.

Honorary Degree

BY MARK ZUROFF

Each year, a committee of students is chosen to suggest possible candidates for honorary degrees given out at commencement. The honorary degree of Middlebury College is to be awarded to a person who, in the opinion of the college has contributed in his own field significantly to mankind. John Cuneo and Reva Seybolt, both of the class of '72 were designated by the administration to head this year's student selection committee for degree candidates. Neither was notified until the start of summer recess and so their work, with a designated "representative" group of classmates, had to be conducted through the mails.

The final selection of candidates is in the hands of another committee composed of four Trustees, two faculty members, and two students (Reva and John). It is apparent that this structure favors the will of the Trustees of the college. John noted that he felt that the Trustees he met with had "definite ideas" about their own choices and that they seemed "close-minded". The results of the meetings that have transpired thus far are that three of the ten candidates suggested by the student committee have been approved **for consideration** by the upper committee and thence by the Trustees. These choices are yet confidential but the list of suggested candidates was as follows: The Bread and Puppet Theater, The Guarneri Quartet, Daniel Ellsberg, John Kerry, Peter Gay, David Ross Brower, Rep. Shirley Chisolm, A. Noam Chomsky, Elma Lewis, I. F. Stone. These are merely the choices put forth by the student committee and it may be that of the three approved for consideration, none will be selected since the Trustees have final say in the choices for honorary degrees.

Since so little is known about the actual choosing of the honorary degree awards, several questions arise from this committee structure; (1) who designates and upon what criterion are the students of this committee chosen as "representative" of the graduating class?, (2) if commencement is primarily concerned with the graduating class, why do the Trustees have such over-representative say in its activities, and what interests do they represent?, (3) why was the student committee burdened with the task of conducting itself through the mail over the summer, conditions which obviously hindered its operation?; and (4) what basis is used to determine what an "appropriate" contributor to mankind is (i.e. why were most of the aforementioned candidates eliminated?)

It seems that there is at least some ambiguity in the selection process of honorary degree candidates in terms of the selectors and the basis for their choices. John Cuneo said that he felt that there was a need for "more time" and that the process was "too arbitrary". He foresees a change in the system; nonetheless, where does that leave the class of '72?

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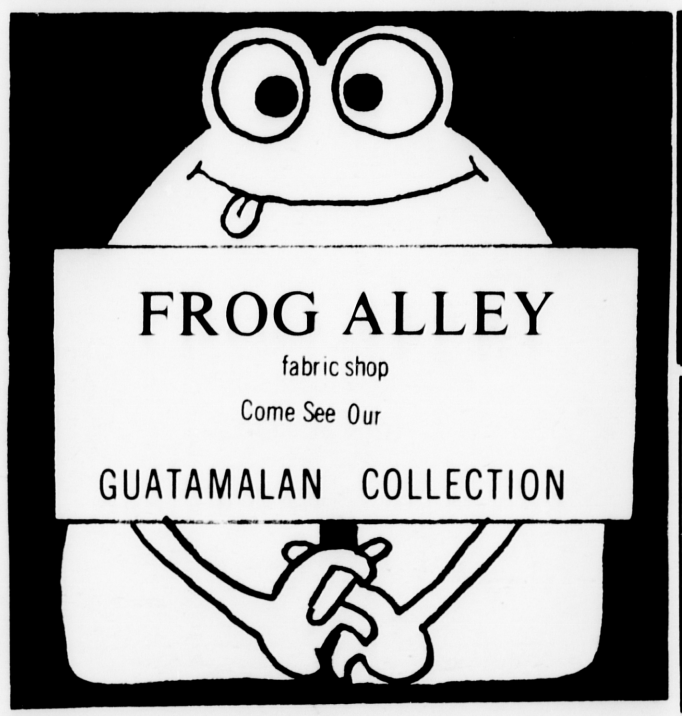

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REAP --- What is it ?

BY STEVE EARLY

The Radical Education Action Project was formed last winter by a few students who wanted to revive the anti-war movement Middlebury and introduce radical perspectives on a wide range of issues including the war.

The group began as a response to the inactivity and indifference that developed on campus in the aftermath of a brief frenzied period of political activity in May. 1970.

As at many schools, the Strike at Middlebury was long on sound and fury and notably short on thought and analysis. The roots of the war, the questions of racism, militarism and imperialism were never examined critically or considered at all; no coherent explanation of the problems of American society and the failure of liberal solutions was ever attempted.

Action to Apathy

The shortage of serious political discussion during the Strike and the subsequent lack of interest even in electoral politics last fall was evidence that activism based on concern and emotion alone soon gives way to apathy. REAP thus began with the recognition that before Middlebury students could participate meaningfully in a movement to end the war, they needed to think and talk about the war, and analyze the system and the policy that produced it.

The program of speakers, workshops, and films that REAP presented last spring was designed to meet this need, to stimulate reading and discussion, raise the political consciousness of the Middlebury community and challenge the sterile ideological consensus that passes for political debate here and throughout the United States.

Speakers on War

As an organ of political education---at least about the war---REAP was very successful. Speakers who visited the campus included BU student body president Jay Craven, a member of the National Student Association's Peace Treaty delegation to Hanoi; UVM Professor Michael Parenti author of "The Anti-Communist Impulse"; Harvard graduate student Ngo Vinh Long, member of the Committee of Concerned Asian Scholars; Dartmouth Professor of Chinese History Jonathan Mirsky; Russell Johnson, Peace Education Secretary of the American Friends Service Committee; Cynthia Frederick of the AFSC and CCAS; and Chicago 7 defendant John Froines, a major organizer of Mayday.

Each of the speakers discussed various aspects of American policy in South East Asia, The People's Peace Treaty campaign, or plans for the Spring Offensive against the war. Films like "Year of the Pig," "People's War," "Interview with My Lai Veterans," and "Time is Running Out" dealt with similar themes. Books by Noam Chomsky, Howard Zinn, George Kahin, and the Committee of Concerned Asian Scholars were sold at every meeting, and hundreds of reprints of articles by writers like Daniel Ellsberg were distributed among faculty and students.

Mayday

As the end of April approached, plans were made for Middlebury students to implement the People's Peace Treaty by joining the Mayday demonstrations in Washington. Over 75 students took part in a two hour civil disobedience in training session prior to leaving for the capitol. Of the 60 or so Middlebury people who participated in the May actions, 27 students and one faculty member were arrested.

During the same week, REAP also arranged for a student-faculty-administration group, headed by President Armstrong, to meet with the Vermont Congressional delegation and express their opposition to the war in that way. Over 600 members of the Middlebury community endorsed the People's Peace Treaty during a two day referendum and others contributed a total of $300 to the Mayday bail fund.

Fall Offensive

REAP remains committed to the struggle against the war and the tactic of militant discipline non-violent civil disobedience. As part of its work on the Fall Offensive, the group is sponsoring a state-wide "Conference on Peace and Justice" on September 24-25. (See article this issue) Several conference workshops will be devoted to a discussion of plans for local anti-war actions on October 13, the major demonstrations in Washington beginning on October 25, and the regional mobilizations scheduled for November 6 in Boston, New York, and other major cities.

To further the process of political education on campus, REAP will continue to sponsor speakers, films, and one or two radical study groups. The study groups will involve regular meetings and discussion of readings from **Up Against the AMERICAN Myth** (Holt Paperbacks, 1970), a collection of articles forming a critique of A American corporate capitalism.

Campaign G.M.

REAP members will also be following up a brief attempt made last Spring to win College backing of "Campaign G.M.", the Ralph Nader-sponsored effort to reform the nation's largest corporation. Acting on the initiative of REAP, the College Council recommended in March that the Trustees of Middlebury use the College's stock proxies to support at least one of the campaign's three "corporate responsibility" proposals. As they had the year before, the Trustees voted with management and have yet to issue a statement, as requested by the Council, explaining their action to the Middlebury community.

Beyond the queston of General Motors, REAP feels that students and faculty should examine the hiring and pricing policies, consumer safety and environmental protection record of every company in which the College has investments. The major obstacle to any change in the College's investment policy, of course, is the Board of Trustees itself, a totally unrepresentative group bound by the narrow business ideology of most of its members. REAP hopes to investigate the role of the Board more closely, and particularly, the role played by individual Trustees whose corporate activities in Vermont are having an increasing effect on the quality of life and the future of the environment.

The program of REAP was designed to stimulate reading and discussion , raise political consciousness of the Middlebury community and challenge the sterile ideological consensus that passes for political debate here and throughout the United States.

Ford Fellowships

The Ford Foundation is continuing its program of Ph.D Fellowships this year. These fellowships are available to American Indian, Puerto Rican, Mexican American, and Black students who will be receiving a bachelor's degree before September 1, 1972 and intend to pursue a career in higher education. This program is offered in order to further graduate study in many fields, but does not include medical or law school.

Each fellowship will support full-time graduate study for up to five years if the Fellow maintains satisfactory progress toward his Ph.D. The Fellow may begin study in either the Summer Session of 1972 or the fall term of 1972. Each year the award will cover (a) the full tuition and fees required by the graduate school, (b) an allowance of $300 for books and supplies and (c) a monthly stipend of $250 for living csts.

Students who are interested in this program should write to the Ford Foundation, 320 East 43 Street, New York, N.Y. 10017, for more information.

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Proctor Mail Room to Install New Boxes

BY RICK DUFF

In order to facilitate expansion of the College Store and to handle College mail more efficiently, the Mail Room has been relocated in larger quarters under Proctor Terrace.

At the moment up to three students share each mail box but 1000 new boxes are on order; when they have been installed, bringing the total number of boxes to just under 2000, each student will have his own.

Recently, sorting problems have arisen because some College box numbers are duplicated on boxes in the East Middlebury Post Office. Therefore, when the new boxes are installed later this year, all College box numbers will be changed to begin at the number 2000 instead of 600.

To lessen confusion at the time of the change, Mr. Whitty, Mail Clerk, suggests that students ask their correspondents to now begin using both the old and new numbers on all mail (e.g.-Box 600/2000).

The already difficult sorting job of an office which handles some 4,000 first class letters a day has been increased by the recent changes in the U.S. Postal System; the Middlebury Post Office, which used to pre-sort College mail numerically, no longer does so and this job must be done in the College Mail Room.

New sorting cases will soon be installed to cope with this situation. Mr. Whitty hopes that in addition to speeding student mail delivery this will eventually allow the sorting of faculty mail in the Mail Room rather than in separate buildings as it is presently done.

Such a system would ease the task of the campus mail carriers who presently twice daily make fifty- two office stops, divided among four on-hour routes.

The parcel post area was greatly enlarged during the summer move, so that the daily load of parcels may be handled more easily.

Also given more space in the new Mail Room is the portion of the operation which Mr. Whitty calls the "Directory Service," which forwards mail to students and faculty who are on vacation or who have recently left Middlebury.

Mr. Whitty suggests that all students keep the Mail Room informed of their addresses for two or three years after graduation so that this service may run smoothly.

The final transformation of the new Mail Room will be the installation of a second window to handle parcel post and of a bank-type metal grid above the mailboxes.

flunk outs, drop outs

Fewer people left Middlebury over the summer than was expected, contributing to the overpopulation of the college. One hundred sixty-six students took leaves of absense, seven transferred to other colleges, and twenty-four flunked out. Of the twenty-one men and three women who flunked out, six men have been re-admitted for the Fall semester. Thirty-five of the people who took leaves of absence are on Junior Year Abroad, reducing the total to one hundred fifty-six those who have left the academic fold.

Ninety-two men took leaves of absence, thirteen of them for a Junior Year Abroad. Seventy-four women left, of whom twenty-two are studying abroad. Four men and three women transferred. According to Dean Wonnacott: 'Most transfers went to large state universities for financial reasons.' Dean Wonnacott also estimated that most people who left on leave of absence would return eventually.

Director of Admissions Fred Neuberger gave a figure of approximately 25% as the number of entering freshmen in any class who would fail to graduate within five years of entering. Within these limits, one hundred fifty-six departures is quite low, fewer than the Dean's Office expected.

Eighty-three students returned from leaves of absence this semester, of whom sixty were on Junior Year Abroad. Fifty of the returnees were men and thirty-three were women.

If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours.. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings.

Henry David Thoreau

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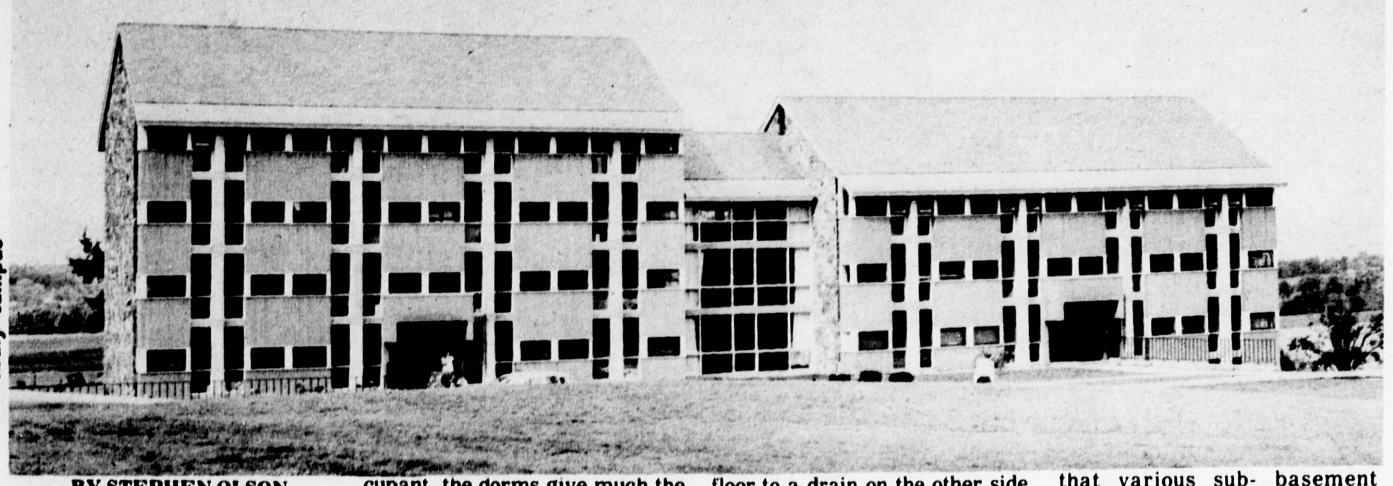
A View of the New New Dorms



middlebury campus

BY STEPHEN OLSON

Now that Middlebury has grown, it is interesting to see where all the new members of the community are living. Sometimes they are rather hard to find. Sometimes they live in dark corners, upper stories of old buildings, odd houses on residential streets, and even in lounges. Perhaps the easiest to find are the inhabitants of Lang and Kelly. Just ask for the "NewNew" dorms, or "the one with the squinty windows." They certainly are new. Within their design they encompass some of the newest thinking in architecture.

The obervation of the fact that most people sit down in their rooms has led to an innovative money -saving approch to the placement of windows. Windows arre half the height of those in the older, more wasteful dorms. But for the sitting, or stooping, occupant, the dorms give much the same view. They also provide a more restful atmosphere by keeping out the sun's jarring rays for most of the day, lending to the rooms. Recognizing that today's student is concerned with "getting it together", the architect has made it easy for him to "get it together," with his neighbors; he has omitted sound insulation, so all the fellowship, noise and music of college life are shared by all in the building. Equally perceptively, the good designer has solved the labor problem in bathroom clean-up. Seeing that janitorial help comes dear these days, he has eliminated the need for cleaning the bathroom floors by eliminating the drains beside the showers. Any water that comes out of the showers, which is a good amount, seeing that the curtains are several inches too short, flows all the way across the floor to a drain on the other side of the room. The water carries dirt with it, and makes for a clean, if wet, floor. Dr. Parton has not yet reported an epidemic of athlete's foot, so we can assume that the only reason that no other building has used this plan is either extravagance or snobbery.

The New Dorms have been accompanied by a New Logic in housing. M.r Bridges (see article on over-crowding) has stated that he felt the new situation was healthy, because "no more students are being placed in any one room than it was originally designed to hold...", and that each new resident helps pay off the government loan used to erect the building. Plans to utilize a ll the lounges on campus in order to more fully take advantage of the space available and pay off government loans are expected. It has also been noticed that various sub- basement rooms are not being used merely because they have no windows, and the petty limitations of space have forced the emptiness of the many janitor's closets on campus. It is also obvious from the interest that many students have shown in nature that it is perfectly feasible to find students willing to live in the cupola of Old Chapel, co-existing peacefully with the pigeons.

ROCK
BY EDGEE

1. Nancy Sinatra was married to which singer?
   A. Dion
   B. Tommy Sands
   C. Bobby Darin
2. Which record by Bill Haley and the Comets was in a movie?
   A. Rock Around the Clock
   B. See You Later, Alligator
   C. Blueberry Hill
3. Who sang the following songs?
   1. Soldier Boy
   2. Put Your Head on My Shoulder
   3. Peggy Sue
   4. Lonesome Town
   5. Teen Angel
   6. Green Door
   7. Mr. Blue
   8. Over the Mountain, Across the Sea
   9. Who Put the Bomp
   10. Walk Like A Man

   A Buddy Holly
   B Mark Dinning
   C Ricky Nelson
   D Jim Lowe
   E Barry Mann
   F Paul Anka
   G The Fleetwoods
   H Johnny and Joe
   I The Four Seasons
   J The Shirelles
3. Who played My Little Margie's father?
   A. Charles Farell
   B. Charles Coburn
   C. Charles Laughton
5. What movie did Pat Boone star in?
   A. The New Look
   B. Stop Looking
   C. Bernadine

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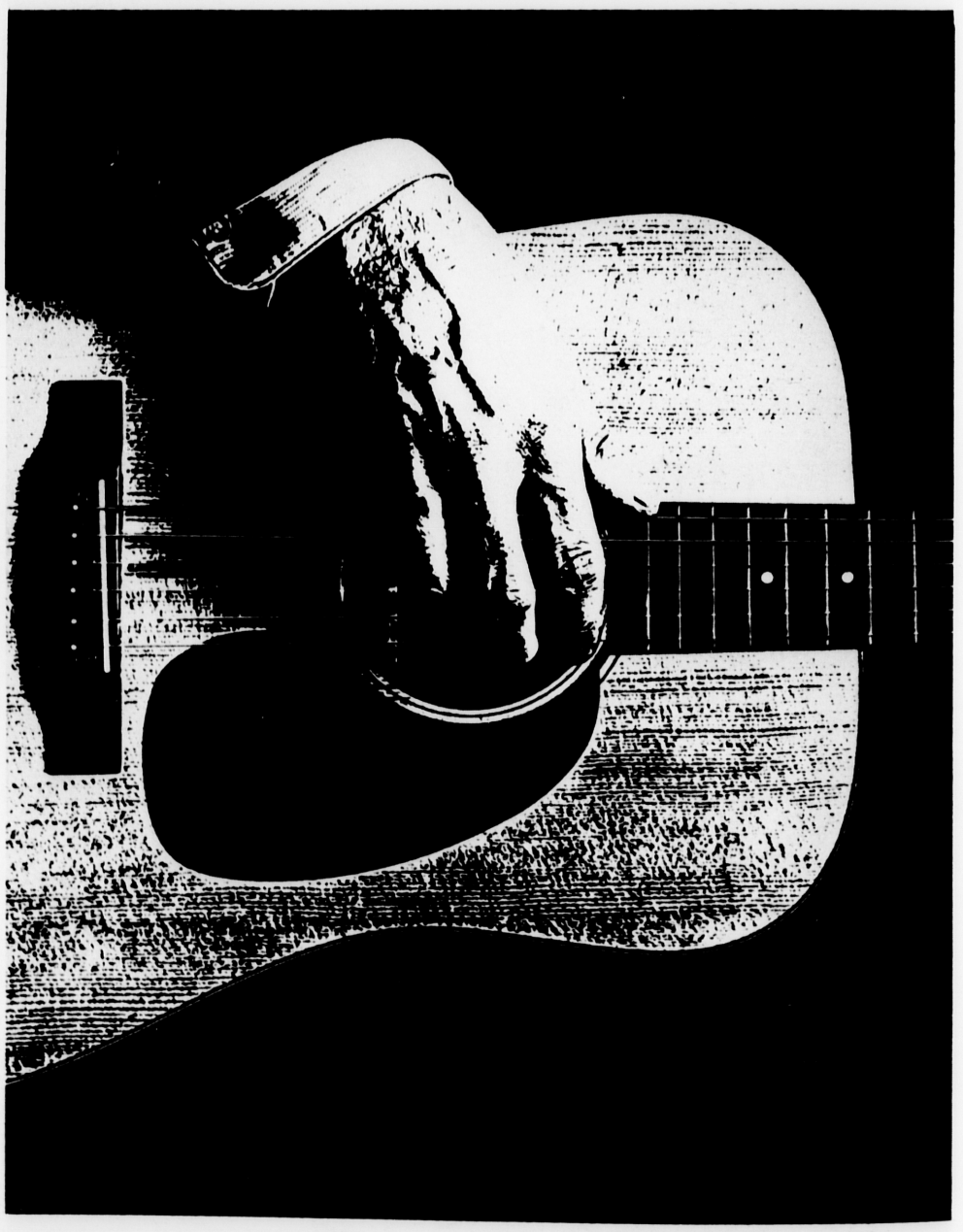

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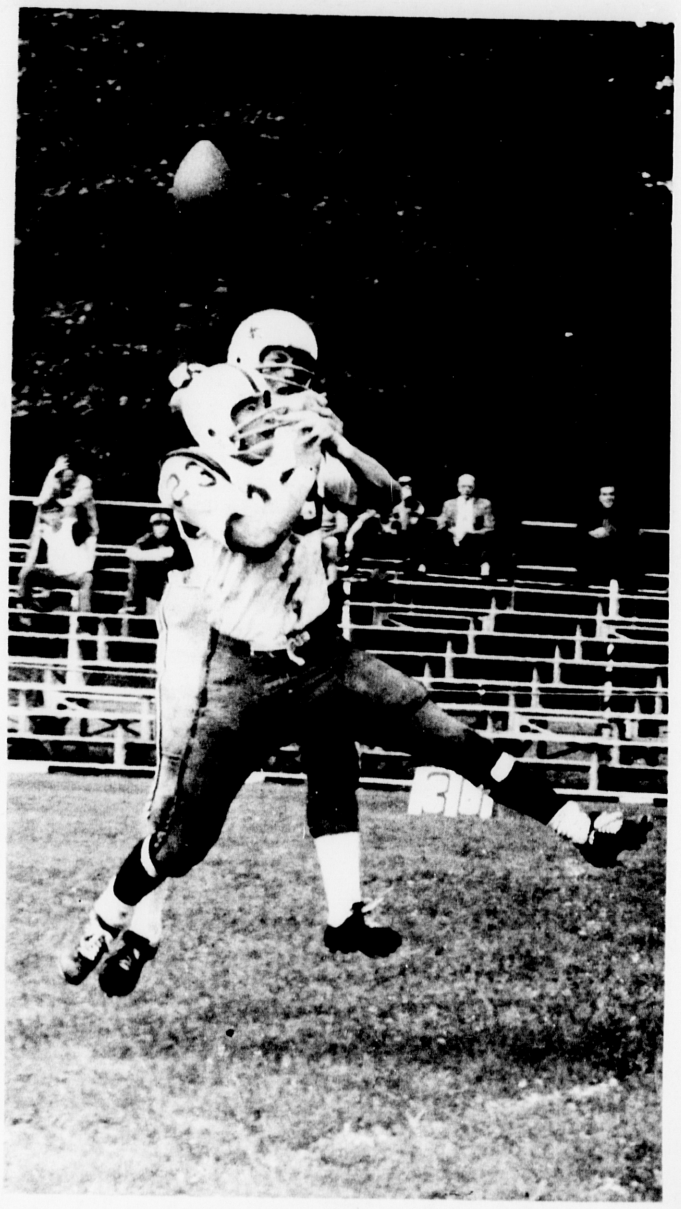


PANTHERS WIN FIRST

BY JOHN DOHERTY

The Middlebury Panthers opened the 1971 season last Saturday with a stunning 33-7 victory over Bates College before a large home town crowd at Porter Field. The victory was a come-from-behind affair that saw the Bobcats take a tough 7-6 lead into the locker- rooms at half-time.

Bates took the opening kick-off to their own 40, and launched into their ground game. Paul Viani quickly gave the Panthers their first break of the game when he recovered a fumble on the third play from scrimmage. The Middlebury offense managed, though, to mount a small drive but fumbled on the Bates 28.

The Bates offense failed to mount any strong attack and was forced to punt, giving Middlebury the ball on the Bates 40. In five plays the Panthers moved to the Bates 16 but lost momentum when quarterback Peter Mackey was dropped on the Bates 19. Middlebury failed to convert the resulting fourth-and-ten situation and handed the ball over on the Bates 19.

The Bobcats sustained a strong drive all the way to the Middlebury 11, where the Panthers' Bates into an unsuccessful field goal attempt.

Mackey opened the second quarter of the game with a pass to halfback Phil Pope that took the ball to the Bates 32. It was Mackey to Pope again four plays later to cap-off the scoring drive. The kick went wide, making the score Middlebury 6., Bates 0.

Bates rebounded with their next opportunity as they alternated a strong running game with short passes for a 60-yard touchdown march. The successful kick gave the visitors a 7-6 lead which held until half-time as two Panther drives died in Bates territory.

Quarterback Doug Cramphin opened the second half with an explosive 667-yard pass and run to half-back Phil Pope. Tight-end Terry McQuirk caught another Cramphin pass for the two-point conversion, giving the Panthers an early second-half edge of 12-7.

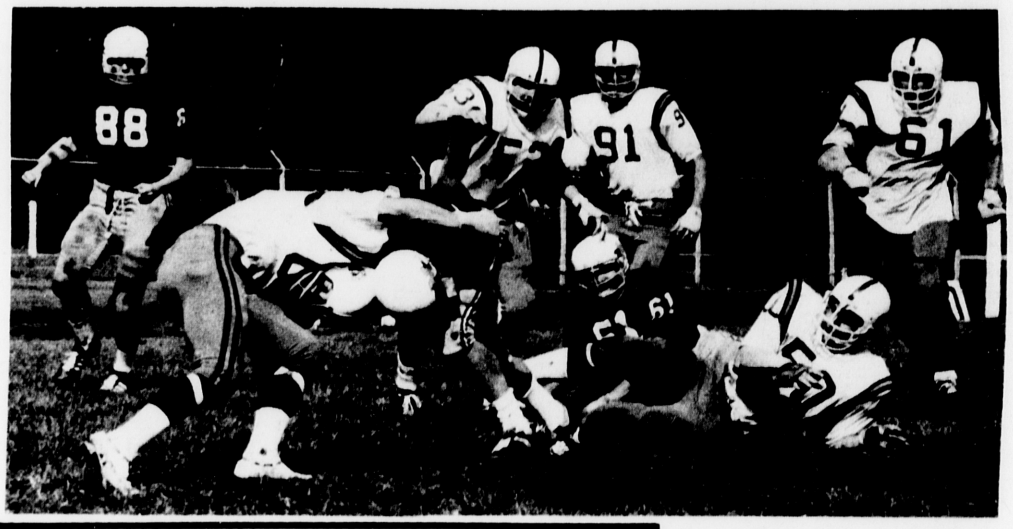
Bates' following drive was halted in Midd territory, as Co-Captain Doug Arnot recovered a fumble on the Middlebury 40-yard line. Both teams were then unable to move the ball until late in the third quarter, when the Panthers, starting on their own 20, marched into Bates territory. Another 15-yard personal foul was assessed against Bates, placing the ball on the Bates 38. Cramphin again found tight-end McQuirk open in the end zone with a six-yard scoring pass. Tom O'Connor was Cramphin's target for the two-point conversion which gave the Middlebury team a 20-7 lead.

Both teams then exchanged numerous turnovers until Panther co-captain Mike Goldberger picked off a pass and returned it to the Bates three-yard line. Three plays later, quarterback Pete Mackey slipped across for the touchdown. His kick was also good, making it 27-7, Middlebury.

Jack Goulet completed the fourth quarter scoring romp when he intercepted a Bates lateral and ran back 32 yards for a score.

Even though Bates was to retain possession throughout the last six minutes, this was to be the final tally, giving Middlebury a 33-7 season-opener victory.

The "B" squad had battled unsuccessfully in a 13-0 loss to a mamouth Albany State varsity team the day before. The junior Panthers had shown strong defense, but a punchless offense let the game slip away.



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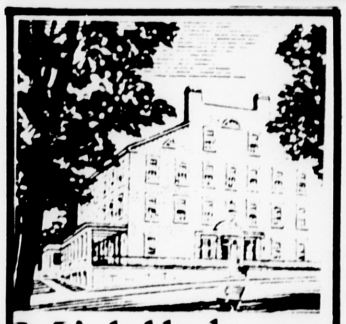

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EDITORIAL

The events surrounding and comprising the first weeks of this term at Middlebury offer the potential for a bizarre scenario. While President Armstrong suggested that truth should be the highest goal of education, the smoke from the guns of Attica rose like a curtain revealing unprepared actors and prompters ad-libbing lies as they stumbled over bodies. While President Armstrong extolled the beauty of ceremony and tradition, America's leaders continued the ceremonies of democracy without its meaning.

However remarkable this perspective may appear, we must remember our responses to similar horrors in the past. REAP will again attempt to bring these matters into focus this weekend, but we have been able to laugh at these attempts before. We have scorned them, tuned our backs on them, and even been offended by them.

But is this a tradition we are proud of? Is this a yearly ceremony we would like to see endure? I think not, especially if one realizes that scorn and indifference are attitudes that are not selective. You may be able to justify an apolitical stand, but you may in the same breath be selling yourself short to the education you deserve. If we examine how this immediate problem is fostered in an illusive cycle at Middlebury, we may be able to perceive how our attitudes are hurting us in our basic purpose here: education; and in our abilities to see the problems of society at large.

The problem is simple because it involves aspects of basic human nature which are easily and effectively exploited at this college. Students are befuddled by the governing structure. They are offered participation in a confusing series of ineffective committees and sub-commitees whose issues of consern involve anything but the formulation of college policy, while on the administrative level real decisions are made under a cloak of benign impotence. The predictable and acual response of any person in such a situation is to reject the possibility that he or she can do more than become involved in the recreational activities generously offered by the college.

So we stagnate. We see fellow students who believe that attempts towards change within and without the college should be made as our personal enemies, demeaning our modes of existence. We disintegrate as a community resorting to cynical humor about ourselves and our peers; our only bond. We become characters of an absurd play, a few flailing their arms at all others who refuse to believe that there is anything wrong, or, at least, that anything could be done. We go on and on as children with little more than selfish purpose.

The possibilities for the continuation of such a situation should be as tenuous as the idea that what I have said is an enlightened notion. We must be aware of the particular problems affecting our immediate education if we are to have the ability to direct this education. Do we need majors? Should not the possibilities and incentive for independent study be greater? How can we expand and supplement our poor library to accomodate the breadth of our departmental concerns?

We must be aware of student representation in the formation of college policy concerning these educational questions, as well as issues of a broader nature, such as the Honorary Degree Committee membership and the refusal of the trustees to support Campaign G.M.

The Middlebury Campus will approach an examination of these issues with an analysis of the intricacies and subtelties of college governance. We shall do so without malice and with the honest intent of re-evaluation. We will welcome your support and even your skepticism, for as it should be your college, it is your newspaper.

B.W.

MIDDLEBURY CAMPUS

MIDDLEBURY CAMPUS, the student newspaper at Middlebury College, published in Middlebury, Vermont every Thursday of the College year, except official College holidays and during examination periods. Opinions expressed in the newspaper do not necessarily reflect the official position of the College. Signed columns, letters, and articles are the responsibility of the writer.

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On page fifty-three of the new Student Handbook is a proposal to reestablish the proctoring system for course examinations. The system would be used in isolated situations at the discretion of the professor involved. After discussing this proposal with the Judicial Coucil, the Deans have decided that it should be dropped. Nonetheless, quite ominous and significant overtones remain. Through the mere fact that this proposal was even presented, the efectiveness of the Honor Code is jeopardized. The seriousness of the situation should not be underestimated.

I think that most students would agree that one of the College's greatest assets is the integrity of its community. That the honor system should be challenged is an affront to the community at large. It is my sincere hope that all students will reconsider the importance of this system before the semester gets underway and that we will continue to have an atmosphere of academic integrity as the basis of this community.

Sam Walker
co-chairman of Judicial Council

PEOPLE S GOOD EARTH

BY JOHN SWIFT

(All characters and places described in this interview are entirely fictitious; any resemblance to persons living or dead is coincidental. This interview intends to convey no vital truths whatsoever.)

On the rolling western slopes of Vermont's Green Mountains, a few minutes drive from the college town of Middlebury, lie the land and the inhabitants of People's Good Earth, an experiment in group living and subsistence farming. In the early autumn of 1971 the Middlebury Campus,as part of its quest to satisfactorily define the life style of the commune, dispatched ace cub reporter Ernest Quintessence to visit this attractive rural site and interview its residents. His report follows:

My Porsche got stuck in a mud-hole and I had to walk the last half mile up the dirt track to People's Good Earth. The air is certainly pretty clean up there. I crossed a gate and walked toward a barn; on its side were painted, in flourescent orange, the words "Truth is meaning," and as I was puzzling over the implications of this, I was appraoched by a tall fellow in overalls. I introduced myself and was invited into the barn to meet Brother Albert, the apparent leader of the group. My guide first requested that I divest myself of all worldly valuables--since I was entering a non-materialistic society--and when I hesitated, a receipt book from the pocket of his overalls and offered me receipts for my wallet, my watch, my alligator belt, my suede boots, and the keys to my Porsche. I turned all these over to his keeping, and offered my college ring, which he refused.

After crossing through the huge door of the barn I stood a moment, allowing my eyes to adjust to the dimness of the interior. There seemed to be a great number of people seated around a low table of boards in the center of the floor--I never did manage to get an exact count--and as I watched one rose and came to greet me. I was Brother Albert, round and pasty in a deerskin vest and bermuda shorts, and when I explained my business he cordially invited me to sit down and eat at the table. What follows is a transcript of parts of our lucheon conversation. I've designated myself with the letter Q.

Brother Albert; Brothers and Sisters, I'd like us to make welcome to our repast today Brother Quintessence, who's come up from the town to find out how we live here. (Friendly laughter around the table.) Let's show him what it means to be a real brother or sister.

Q: Well, that's as good a place to start as any. I see that you call me Brother just as you call the males who live here. What do you mean by that?

Brother Albert:All men are brothers, Brother Quintessence. Or would you like to answer that, Brother Lucifer?

Brother Lucifer: (Speaking from the shadows where he fingers a rosary) All men are brothers in the sight of God. We came from the same place; we're going to the same end. Shouldn't we share our short time together here like the true brothers and sisters that we are?

Q: I see. Let's talk more about that later. But you call him Lucifer and me Quintessence. Why don't you call me Brother Ernest?

Brother Albert: I like the sound of your name.

Q: Oh. Brother Lucifer here seems to be quite religious. Would you call this a society based on the tenets of Christianity?

Brother Albert' : More or less . . . I suppose so. But there are many different forms of Christianity. Sister Mary over there, she's a Satanist, and I myself play around with magic--nothing very serious, spirit mediums, tarot cards, a little astrology, that kind of thing. By the way, what's your sign?

Q: (Proudly) Virgo.

Brother Albert: All right, we'll talk about that later.

Sister Mary: Why later, why not now? That's you, Brother, always putting things off. There's not going to be any time later, Brother Albert. Seize the time now!

Q: Which reminds me--how do you people stand poitically?

Brother Albert: Brother Joshua better answer...He's the expert on politics here.

Brother Joshua: (In a faded business suit and glasses) We stand--I hope we stand together--for the oppressed peoples of the world, for the Vietnamese--North and South--who suffer under the heel of tyranny for the

Continued on page 15

Letters to the Editor

TO THE EDITOR:

Your article, "The Board of Trustees: Structurally Incongruent," in the 22nd April CAMPUS was authorative, to say the least. However, your source of information is ill-founded and the scope of your research lies within the narrowest bounds of juvenile immaturity. Obviously you are not acquainted with the trustees, either as individuals or as a functioning body - but rather as members of an establishment whose most horrendous sin has been success in their particular fields: Education, business, and the professions.

Your statement, "though they have no other credentials except monetary accumulation and management" is totally inconceiveable. I can only attribute that remark, as well as, "G.M.'s purpose in business is not to make cars, it is to make money", to some personal inner resentment that you have against monetary wealth. So many of your generation take this approach. It is very sad, and I pity you, for this same "wealth" has been responsible for so much that you take for granted, yet to which you contribute nothing. Our art museaums, many of wour parks and play grounds, libraries, churches, restorations of historic buildings and landmarks, scholarships and buildings at colleges. (At Middlebury, for instance over 20% of the cost of your tuition expense is paid for by contributions.) But this is not to be a sociological treatise on YOUR problems. It is, rather, an admonition to know of "whence you speak."

My husband has been a Trustee at Middlebury for 8 years, (which, incidently, has entailed almost 100,000 miles of automobile travel in order to attend his meetings). Through our association with other members of the Board, and their wives and husbands - I must add a few more ingredients to their credentials that you have omitted. These are integrity, devotion, character, ability, and intellect. (If these adjectives be foreign to you, check your nearest dictionary).

I am sure these qualifications will leave you totally unmoved, but perhaps your estimation will go up considerably in knowing that they also serve without

Mrs. John Kruesi

Editor's note: Mrs. Kruesi is the wife of John Kruesi, a member of the Middlebury College Board of Trustees.

jesus freaks

BY STEVE KERR

It's the latest flush of society's toilet, the most recent in the seemingly continuous series of vortexes that have been sucking the adolescent refuse of American society down the drain. Yet this trip, unlike so many others, has not just further fouled its slowly perishing victims. Instead of merely spewing its mangled contents carelessly into the sewers of America, the Jesus Movement has been smoothing the bent, folded and mutilated of America's Anytowns, and, for the moment anyway, "saving" them. The "baby Christians', as new converts are labeled, are being led through a unusual treatment plant, and are emerging purified and resurrected: they come out talking of and seeming like the original inhabitants of Eden. But for all its benign appearances, there is a snake in this Garden too.

The Jesus Movement is America's latest "answer" to its increasingly persistent problem of teen-age flotsam and jetsam. Though concentrated most heavily in California, the enravishing spirit of Christ has spilled over the entire West Coast, with major organizations of Jesus freaks proselytizing in every city from Baja to B.C.; nearly every major North American urban area has an "I AM" style coffeehouse where one can go to rest, sleep, crash and, whether by design or not, hear the Word of God and, maybe, be saved. All in all, the Movement is "where it's at" if you're between thirteen and twenty-one, lost and running; it's a new Jordan River and Garden of Eden. where you can be cleansed of your sins and thereafter be fed a whole some diet of food and faith, jello and Jesus.

The Movement is essentially two different things. Most visibly, and pathetically, it is kids - zapped-out dopers, disillusioned activists, maimed flower-children and mind-mashed college discards - the same innocent and apparently helpless searchers for the Ultimate Meaning to Life who have been gypped and jived many times before. Like wandering flies endlessly seeking sustenance, they have again lighted upon a sticky-strip trip.

It is also the strippers, however; the "elders" and "pastors" who, with differing degrees of conviction and sincerety, run the game, counting the daily tally of souls won and lost. They are the small-time Billy Grahams and Oral Robertses who, either through a sense of predation or fanatical paternalism, seek to control "flocks" of lost and blinded children with the simple absolutism of evangelical fundamentalism that can be so comforting in times of personal convulsion. Yet these grass-roots leaders of the crusade- for - Christianity- in daily-American life possess a unique advantage that such places as the Oakland Coliseum deny the Mighty Trinity of Country-Wide Crusaders-proximity. The individual "pastors" are tangible, personal Christ- figures that you can touch and cling to: they are a new band of local demi-gods in the spreading fundamentalist myth. The kids they snare do not see them this way, for all they realize is that somehow, someone is giving them the chance to radiate the elusive "Love" they have sought through so many bad trips, and, in turn, be shined upon by the "Love" of their fellow Christians.

Sugarplumbs and Reality

John Werr is twenty-three. Raised in Minneapolis as a "good Catholic", he has been with the Spokane ministry for nine months. John has irrevocably "sold out to the Lord." It wasn't always so, he eagerly admits, demonstraing the compulsion to confess that is so characteristic of "baby" Jesus Freaks; he used to be "a hypocrite, the type who professes that 'we're all God' while standing with his hand on some chick's ass."

John spent a year in college "bumming around; you know, getting stoned, then dropping acid, boozing, whoring, rapping about the Revolution." One morning he travelled downtown for some reason and was attracted "by the bod" of this Jesus chick. We started to talk and went on for about three hours. I don't remember what we talked about; all I know is that the spirit of the Lord nailed me right then and there. She asked me if I was ready to accept Christ into my heart, and knowing I was, I was saved."

Easy. Anyone with a third grade education could do it. And, indeed, this is the level, psychological at least, that most of these resurrected Children of God are on. They radiate the innocence and faith of children who have not yet been raped by society; their sincerety is such that only the vicious could dislike them. Yet these are kids who have had more than their share of being raped, burned and pillaged. And still, they are the sweetest, neatest creatures this side of the Big Rock Candy Mountain.

What has stalled, at least temporarily, the process of ashes to dust for these people is veritably "something to believe in." It is nothing more than the same old down-home, have-you- met-your-Maker, Bible Belt fundamentalism, that original American opiate distilled from cow corn and Old Glory; but it is working. The sheep are flocking in droves to the loving arms of their Maker, called together by the media-clarions of Jesus rock, Jesus stickers, Jesus buttons, Jesus shirts, Jesus papers and Jesus Freaks. It's working because the directors are aiming it at the media-impressionable teeny-boppers, and at the hard-core cast-offs.

In Spokane, "pastor" is Carl, a thirty-four year-old ex——Assembly of God preacher turned head Freak, Christian Guru. Sitting in the House of Manna, he gathers for his growing flock the little lost lambs of America's back streets, snatching them from the nasty jaws of wolves, and cleansing them by giving them a reason for existence—him. That's with a small h. For Carl is an excellent brain-washer. He has taken not-too-complex minds and molded for himself a small personality cult. He uses Jesus; he teaches his children that if they will but cling to the Lord in these Times of Trial, they will be happy. But most of these kids could be no happier clinging to Jesus than they were with Meth: instead they cling to Carl. They are lost on earth and are searching on earth; they cling to Carl the way the sick and lonesome cling to Oral Roberts. He Madison Avenues himself by conjuring up visions of eternal sugarplums and curing toothaches. By playing on their adolescent fears and needs, he mesmerizes them with soothing Bible quotes, creating an atmosphere such that whenever he pauses, someone always cries out "Right on, brother Carl." Carl has made himself available as the ultimate bosom for these frightened and confused babies, providing a set of warm breasts between which they can stick their tortured minds and block out the world.

Spreading the Faith

John claims Carl has dispelled his third grade Catholic notions about Christ. 'I used to believe in all that stuff about harps and angels. Now I know it isn't so.' And how is it? 'It's different. Faith,-that's all. Faith in Jesus Christ. Most people don't know Him; they just go to church once a week and have a spiritual orgasm, a kind of masturbation in which there is no commitment.

'Our ministry is to teach people, to show them that they can be saved if only they will accept Christ into their lives. God has chosen us to preach the Gospel and tell of His Second Coming to the people of Spokane. That's why we spend every after noon downtown street-witnessing.'

John's conceptions of Christ and Heaven truly are no longer third grade Catholic; more accurately, they are pre-kindergarten fundamentalist. 'I know life is eternal because I can just look up and see that the sky doesn't stop. Heaven's a real place, you know; it has streets and cars and buildings, but no problems.' Well, what then of this base temporal life's very real problems? 'They're meaningless in the context of Christ's Coming. They're really just symptoms of the real problem--a lack of love for God. They're all part of His plan. Only non-believers suffer; this is His way of showing us we're wrong.'

Politics, supposedly, are eschewed as being of no concern to those aspiring to the celestial pads. In actuality, the politics of the Jesus people are reactionary, supporting the systems that maintain war, poverty and capitalism. On killing, John was characteristically confused. I mentioned the Christian Liberation Army which was making Crusade- like rumblings about driving out the Infidels: 'Of course I don't believe in that. Jesus was a man of peace. But yes, I would to Vietnam if ordered to. Jesus once said, 'Render unto Caesar that which is Caesar's,' and besides, we cannot understand the ways of God.'

Instant Salvation

The Jesus Movement offers John, and others like him, the simple cosmic view of life they need. Mything-out on Jesus provides guarded ignorance and some kind

Continued on page 11

The Plight of Tristan Da Cunha

"Crisis in Utopia" by Peter A. Munch (Thomas Y. Crowell Company, 324 pp., $8.95).

BY MICHAEL REED

Like beauty, the nature and appearance of utopia is private to the eye of the beholder. There is little accounting for the infinite vagaries of human taste and vision, and one man's land of milk and honey may loom as supremely wretched to another.

Tristan da Cunha is an island in the South Atlantic situated roughly midway between the African and South American continents. Only thirty-seven-square-miles in area, Tristan is the jagged, tempest- ridden tip of a volcanic submarine mountain, and its extreme isolation and solitude as seen on a map is strange, dreamy, and sobering. It is the merest haphazard flyspeck on a vast and bewildering expanse of consuming blueness.

Since the year 1817 Tristan da Cunha has been almost continually inhabited by free-willed people of primarily British and American descent. Until recent decades these people had resided together in an anarchic but orderly and crimeless way of life based principally upon an economy of bartering with passing ships, subsistence farming, fishing, and the raising of livestock. Existence was often as lean and without luxury as was the ever-present reality of the South Atlantic's fretful mania bearing down upon this minuscule crumb of terra firma, this irreverent and obstinate protuberance of non-water in the midst of an otherwise uniform wilderness of all-water.

A Tenacious People

Yet, these people have tenaciously refused to budge. Seldom in their history have they ever exhibited any desire to leave the island. Tristan is their raison d'etre. They have secured their milk and honey from the ceaseless winds, the cold rock, and from within one another.

In 1937 Peter Munch made his first visit to Tristan da Cunha as a member of a Norwegian scientific expedition. As a sociologist he was interested in the people of Tristan, these descendants of British sailors, American whaling crewmen, and Italian adventurers who had chosen thus to live alone and largely oblivious to the - complex temptations of the 'utside World." - Since that first visit Peter Munch has developed an admiring affection and a wary concern for the Tristaners and their manner of life. He has come to know them as they once were long ago, as they were when he first met them, and as they are now becoming. In his book, **CRISIS IN UTOPIA**, he sympathetically relates how the inhabitants of a modern-day Garden have increasingly and often under external pressure bitten into the forbidden fruit known as Progress and Civilization.

First Inhabited in 1816

Though first sighted by a Portuguese ship in 1506,Tristan da Cunha was not inhabited until 1816 when a British military garrison was briefly stationed there. Within a year the troops had been removed, but one William Glass along with two companions remained, perhaps attracted by certain possibilities of financial gain on the island. The three of them soon drew up the "Constitution of Tristan da Cunha" which called for complete equality of rights, duties, and property among the inhabitants. Glass's wife and two children soon joined the men. Thus began Tristan's strange history, born in "the spirit of freedom, equality, and idealistic anarchy." Ever since that time the people of Tristan have lived together in a loosely bound but effective community without any manner of formal government. Never in their history have they chosen an officially recognized island leader.

The remainder of the nineteenth century was relatively eventful for Tristan da Cunha. The era of the sailing ship found the island in the midst of much marine traffic. Shipwrecks on or near Tristan were fairly common (four occurred during the first eight years of the community's existence), and on many occasions the survivors chose to remain on the island. The first American whaling ship stopped at Tristan ir 1828, and the island soon became "one of the most important supply stations for the New England whaling fleet." Throughout the century the population fluctuated a great deal, but even during the hardest of times a small though stable element remained.

The nineteenth century was Tristan's high time. Passing ships had stopped often, trading and bartering had sufficed as the basis of the island's economy, and Tristan had maintained at least a minor significance within the outside world's larger functioning. But the disappearance of sailing ships assured the island of increasing obscurity and solitude. The new mechanized vessels had little reason to stop at such a seemingly God-forsaken port of call. The Islanders would find contact with the rest of the world more and more irregular. And, perhaps most importantly for the Tristaners themselves, they would now have to become economically self-sufficient.

To a remarkable degree, the people of Tristan da Cunha did become self-supporting as of the early part of this cen-

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Convocation- Needs and Purposes

The following remarks were addressed to the freshman class by President Armstrong in Mead Chapel Sunday of freshman week

Convocation responds at different levels to a variety of needs and purposes. As ceremony, it is a celebration of the beginning of a new academic year. We move together weather permitting in academic procession suggesting our common goals, and yet we also walk as individuals each with his own step and pace, each with his own rhythm and posture. There are wonderful possibilities of symbolism here, but before I get into trouble, let's just say that we climb Chapel Hill together and generally in the same direction.

As custom, convocation is a time to take stock of what we are, and what we aim and hope for. It is a time for the College as a community to recognize itself as a true community-- a group of people with important bonds. Our aim, I suppose, is the aim of all men - the good life - and in the words of Joseph Wood, that "good life which most desire is a life warmed by passion and touched with that ceremonial grace which is impossible without some affectionate loyalty to traditional forms and ceremonies." Because our aims as an academic community are deeply connected with the life of the mind, there is perhaps even greater need to foster that ceremonial grace which depends upon affectionate loyalty to traditional forms. William Butler Yeats seems to say this and more, "How but in custom and ceremony are innocence and beauty born?"

In this spirit and in resuming Convocation we might enlarge its purview to include the whole community. Let this be a College Convocation hereafter to which students, faculty, and staff are invited. Let it be an occasion to affirm our aims and to express our concerns.

The last Freshman Communication at the opening of one of the College's most turbulent years reflected the concerns we all felt then about our modes of communicating with one another beyond the classroom. Let me quote from my remarks on Sunday, 14 September, 1969.

"We in residence especially want to communicate with each other, and the words are our principal, though not our only means--a fragile, delicate means. What I am going to say this morning has, I believe, direct bearing on communication with in the College and hence upon the way the College will be shaped over the years of your residence. As a graduating senior wrote me last year, "....what we say and what we must say to one another is sacred, for truly words are the notations of our hearts and if they fail us, or rather if we fail their possibilities, how are we to touch and connect."

"It is this touching and connecting in the College which seems to me so immensely important for understanding ourselves and the wrenching paradoxes of our times, and though I am reluctant to adopt the language of exhortation, I do beg of you to consider communication in this spirit-- that ' what we say and what we must say to one another is sacred.' "

At that time I had especially in mind the governence of the College. We have adopted as a College some new, we hope better, conventions for governance and for participation in decision-making; the time to see if it works is upon us. Students have an enlarged role and I ask as did J. M. Barrie when he was Rector of St. Andrews that you come in and help. "Do not stand aloof, despising, disbelieving, but come in and help, insist on coming in and helping... The partnership is but a tool: what are you to do with it? Very little if you are thinking of yourselves; much, if what is at the marrow of your thoughts is a future that even you can scarcely hope to see."

So let us aim to touch and connect. This year if I were to take a reading of the College's primary concern and therefore where we shall need most to touch and connect-- it would be that the College will need to translate its goals of liberal learning into a course of study better suited to nurture those goals in the last quarter of the 20th Century. Interestingly enough, there really is little disagreement about the aims of liberal education. Let me remind you of those general aims of reference to a famous formulation. Woodrow Wilson in 1909 speaking to the Phi Beta Kappa Society of Harvard said:

"The object of a liberal training is not learning, but discipline and the enlightenment of the mind. The educated man is to be discovered by his point of view, by his **attitude towards life** and by his **fair way of thinking.** He can see, he can discriminate, he can combine ideas and perceive whither they lead; he has insight and comprehension. His mind is a **practiced instrument of appreciation.** He is more apt to contribute light than heat to a discussion and will oftener than another show the power of uniting the elements of a difficult subject in a whole new view; he has the knowledge of the world **which no one can have who knows only his own generation or only his own task.**

"What we should seek to impart in our colleges, therefore, is not so much learning itself as the spirit of learning. You can impart that to young men (and if at a more enlightened institution, Wilson could have said women) and you can impart it to them in the three or four years at your disposal. It consists in the power to distinguish good reasoning from bad, in a habit of catholic observation and a preference for the non-partisan point of view, in an addiction to clear and logical processes of thought and yet an instinctive desire to interpret rather than stick to the letter of the reasoning, in a taste for knowledge and a deep respect for the integrity of the human mind. It is citizenship of the world of knowledge, but not ownership of it."

The spirit of Wilson's words is important. There are two great assumptions. First, that knowledge of the past is necessary to an understanding of the present and intelligent thought about the future. Lucy in Charles Schulz's "Peanuts" is a strident spokesman for another point of view.

LUCY: I never think about the past. C.B.: Silent. LUCY: Also, I never worry about the future. C.B.: What about the present? LUCY: The present drives me crazy.

The present may create turmoil for all of us, but at minimum we shall be able to stand each beyond his own limited experience in the knowledge of the wider-ranging experience of other men, in other places and in other times. We shall then know we are not the first to suffer nor, God willing, the last to laugh. We shall have a sense of ourselves in the flowing time of existence and process.

Not only then are we committed to the usefulness of the past we are equally committed in liberal learning to the fundamental premise that to some degree, even if circumscribed by environment and

Continued on page 11

?

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Convocation. . .

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heredity, even if we are not captains of our sould in the 19th Century sense, to some degree a man may hope to make free choices, to make value judgments and to be responsible for his conduct. That is to say, that in a liberal arts college we believe in and are talking about education and not conditioning. There is a tendency these days to think in deterministic terms (psychological determinism in Freud, biological determinism in Darwin, economic determinism in Marx).We talk, however, not of indoctrination, but of education. The essential premise of a liberal arts college is well put. In the words of St. Exupery; "To be a man is, precisely, to be responsible. It is to feel shame at the sight of what seems to be unmerited misery. It is to feel, when setting one's stone, that one is contributing to the building of the world." contributing to the building of the world."

And so the question becomes-- what should the College do to give substance to its aims? While there may be unanimity about these aims, there will be strong, even fierce, differences of judgment about the means to these ends. The College is always examining its means, but from time to time a thorough, tough-minded self-examination seems especially needed. I believe that we are upon such a time. We shall need to ask ourselves:

TEACH in any way? We have always recognized that there are limits to what a college can undertake. Are our present limits the right ones for out students today? (2) Should we alter HOW WE TEACH within the academic year? Should there be more off campus opportunity, different timing of courses, and a change in the general metabolism of the year?

(3) Should we alter the length of time we teach students seeking the baccalaureate degree? i.e., should the time expectations for degree candidacy be modified?

These are questions to which we shall want to devote a good deal of our energies over the next year. We shall want to consider very carefully the way in which we address ourselves to them as a community to insure as much sharing as is compatible with the on-going life of teaching and learning.

Finally, I return at the end to the general aims of liberal education and want to reaffirm our conviction that truth is the highest goal of our whole venture, and to the truth we are openly, completely, and fully committed, and it is in the left of the mind-- in unfettered thought-- that we place our faith in this pursuit. Here is how Albert Schweitzer puts it: "Just as a tree bears year after year the same fruit and yet fruit which is each year new, so must all permanently valuable ideas be continually born again in thought...It is only by confidence in our ability to reach truth by our own individual thinking that we are capable of accepting truth from outside."

And thus, recognizing all our fallibility, we nevertheless walk together in the hope and the belief that we can learn to see, to discriminate, and to make of our minds practices instruments of apprekiation.

jesus freaks.....

Continued from page 9

of bliss. It's all neatly packaged--just add Christ, in the form of Carl or someone else. All the insanity of the real world is resolved into a simple equation cynicism and approaching doom. It asks you not to think, but rather just to sit back and groove on the Bible and rock to the hymns. It's the ultimate mind-trip for the mindless.

To the Jesus People, the Apocalypse will not occur as a result of ignoring ecology, destroying ourselves with thermonuclear bombs, populating or starving ourselves off the earth. It will occur because man has sinned against God and the time will be at hand for dividing forever the saved and the damned. Like Billy Graham, John sees the above crisis as indications that The End is near: 'The Bible says, 'In the last days, there shall be a great increase in the number of earthquakes; and war and famine and pollution will ravage the earth.' These prophecies are coming to pass. It is time to choose for Christ or be forever damned. Are you willing to accept Jesus Christ your Saviour now?' I declined the nomination.

IS THAT ALL THERE IS TO CHRIST?

The Jesus trip has, for the moment, taken many of the repeatedly wound up and sprung off the streets and given them valuable shelter; many have been brought down from super- bummers and given some direction. In the short run, then, maybe the Movement is good.

But what happens when Carl trips off elsewhere and takes Christ with him? Or when kids start falling off the celestial express-train-to-His-heart, and hit the cold, hard ground? Who will pick them up then? Jesus is sustaining them on one more trip around the carousel. Inevitably, though, they will reach for another ring and find the chute empty; then it will all stop.

Middlebury Is Freezing

Statement of the President of the College on 90-day Freeze.

College Officers and Trustees have studied the application of President Nixon's August 15 wage- price freeze to Middlebury's operations. Here is what we understand the situation to be.

In accordance with official statements from the Cost of Living Council and with the advice of College counsel, we have concluded with great reluctance that faculty and administration raises which would otherwise go into effect for the first time in September cannot be paid during the period ending 13 November 1971 We understand that if faculty and administration salary increases were set to be effective after August 15 they are affected by the freeze. This involves 97 individuals and approximately $10,040.00 for the 90-day peiod. All may be assured that (a) if any change in regulations occurs which permits the payment of these amounts currently, it will be done and (b) that the sum of $10.040.00 will not be spent for any purpose other than salaries.

We understand that increases in tuition (at Middlebury the tuition is part of the Comprehensive Fee) announced prior to August 15 are unaffected by the freeze and are permissible. Announcement of the $150 increase in the Comprehensive Fee for 1971-1972 was made early last spring, and the College had received a sumstantial volume of funds both before and after the August 1 billing to students. No part of the $150 increase is applicable to board and room charges, and they are therefore not in any way affected.

The 1971-72 schedule of rentals in College housing went into effect prior to August 1 with five exceptions, where the properties were vacant until after August 15. (In those five cases the rent will remain what it was June 30 until after the freeze). All rental increases which went into effect on or before August 1 continue unchanged. As previously announced, the College sold the Battell Block August 2 and is therefore no longer involved with rents there. A scheduled increase in the price of football tickets has been cancelled to conform to the freeze. Crest Room and Bookstore prices will be held at their August 15 levels during the freeze.

Finally, the College has determined that the only actions taken will be those specifically called for by the Cost of Living.

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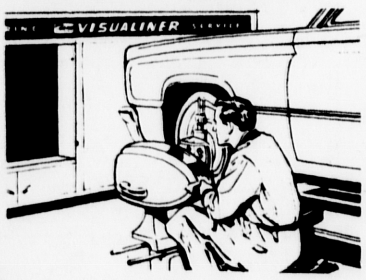

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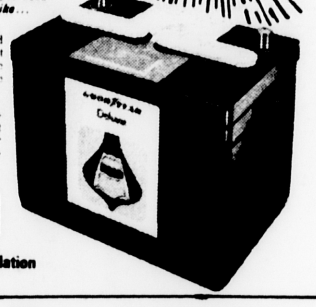

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Book Review

from page 9

tury. Home-grown potatoes became the staple food, supplemented by fish, seabirds, and domestic beef, mutton, and milk. Woolen clothing and leather products were made on Tristan as were the island's unique style of boats and thatched cottages. Although there were occasions when people were hungry, starvation was rare. Through it all---the violent weather, the absence of virtually any luxuries, the long hours and days---these people remained, in the words of Peter Munch, "...the most cheerful , kind, and friendly people we had ever met." "It is as though they had a mysterious surplus of security endowing them with dignity, poise, and generosity, yet a great deal of humility in all their conduct."

THE ENCROACHING MODERN WORLD

Life for the Tristaners has never been the same again since the Second World War. The British Government, which had shown little interest in the island since the early part of the nineteenth century, reestablished a naval garrison on Tristan in 1942. Following the end of the war, a South African company took the lead in setting up a fishing industry on the island, one which would "uplift" the Islanders in part by integrating them into a modern cash economy. **Tristan's self-sufficiency and quiet simplicity was apparently intolerable to various enlightened apostles of modernity from beyond the seas In 1950 the first official British Administrator was in residence upon the island.**

It has been within the past ten years that the people of Tristan da Cunha have manifested their richest reserves of spirit and resiliency. The volcanic eruption which occured on the island in August of 1961 forced the entire population to vacate Tristan following which time the Islanders were resettled in Britain. Although the expatriates made it clear that they wished to return to Tristan as soon as possible, the British Government itself proved to be their greatest obstacle in this matter. The British Colonial Office made a concerted effort to prevent the Islanders from leaving Britain. The Colonial Office was confident that once the Tristaners had had time to taste the sweet fruits of high British civilization they would surely relinquish their absurd wish to return to the barren reaches of the South Atlantic.

HOMECOMING

The Islanders did return to Tristan da Cunha though. Within two years of leaving, virtually all of the island's inhabitants had returned. They had found twentieth century Britain a lonely, confusing, violent place to live. One British journalist referred to their decision to go back to Tristan as "the most eloquent rebuff that our smug and deviously contrived society could have received."

Surely life on Tristan today is not the idyllically simple affair that it was one-hundred years ago or even fifty years ago. The village now possesses a full-fledged sewage system and a radio station and the like. But old traditions persist. Personal allegiances remain of foremost importance to the Islanders; they continue to ignore organized political life. And the island, it remains, too. It is their promised land, and they cling to it tightly.

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ABRAM'S

The Future of the Draft

BY HOWARD BURCHMAN

"You are about to be inducted into the Armed Forces of the United States, in the Army, the Navy, the Air Force, or the Marine Corps, as indicated by the service announced following your name when called. You will take one step forward as your name and service are called and such step will constitute your induction into the armed force indicated."

-From the "Induction Ceremony," Army Regulations 610-270, 3-22 (A)

No induction orders have been issued since June 31, 1971. Secretary Laird and Pentagon officials have declared that if the draft is not renewed immediately, the national security will be gravely threatened. The House obeyed the wishes of President Nixon and moved to extend the draft. The bill advanced to the Senate where it has been momentarily delayed. Within a week, it will be passed and the concept of an all-volunteer army will be laid to rest for yet another two years, at best.

But Nixon isn't going to end the draft in two years. He plans to "reduce reliance on the draft." Instead of no draft, there will be "zero draft calls." The draft will be standing by, ready for use if necessary. It's more than slightly interesting to note that the term "All-Volunteer Army" was abolished by Army directive last October. "All-Volunteer Army" seemed to connote no future use of the draft. It was replaced by the more nebulous term "Modern Volunteer Army."

RECENT HISTORY

The present draft law started in 1948 following a one-year lapse in the draft. During that lapse, the Department of Defense fought hard to have the draft restored. Enlistment standards were raised to turn away volunteers. The passing grade on the Army General Classification Test was raised from 59 to 70, and then again to 80. Quotas on the number of men recruiters were allowed to enlist were lowered.

That was not enough to persuade Congress to reenact the draft, so the Army released a report shortly after the Communist coup in Czechoslovakia that the Russian Army was on the move and that war was imminent. The CIA later revealed the report was false, but that didn't matter: Congress.enacted a draft law.

SELLING THE SERVICES

Early this year, the Army ran an experimental 13-week advertising campaign on radio and television. The Army hailed it as a success. A Chicago DAILY NEWS story , printed in the Boston GLOBE July 6, gave the Army's statistics: in May of this year there were 1890 combat arms enlistments compared to only 155 in the same month a year before; from June 1 to 25, there were 3065 combat arms enlistees compared to a total of 3016 for all of 1970.

Everything was going fine until it became apparent that there would be a lapse in the draft for several months. There was even some talk that the draft might not even be renewed. This was clearly no time for the Army to claim it was receiving numerous enlistments. However, enlistment figures since the draft expired have been high. The NEW YORK TIMES of Sunday, September 19, reported that "July and August volunteer enlistments in the Army surpassed the target figures. There were 14,800 July enlistments compared with a quota of 9,500, and 14,000 August enlistments compared with a quota of 13,000."

The Pentagon, not able to claim that it is not receiving sufficient manpower, had come out with a new line. The new recruits, it seems, aren't good enough. The **Times** article stated that "high-ranking officers are quietly explaining to legislators that their concern is even more with the quality than with the quantity of military man power." To prove their concern, the Army officers unleashed figures which showed the poor mental standards of their new recruits. To stop this flow of unsatisfactory manpower, the Army has decided to drop plans for continuing the experimental enlistment program.

BACK TO THE DRAFT

Once again, the Department of Defense is going to get its draft back. Congress has been convinced, the Senate will pass the bill and the President will sign it. And us draft counsellors will have to sit back and explain the draft to a new group of 18-year-olds and try to help those who are older escape the call of their country.

Before I begin the old draft line once again, I would like to say that it should be becoming apparent that if there is going to be any end to the draft it is going to be up to us, the registrants, to end it. Men must stand up to the draft and not escape thgugh deferments; men must stand up to the draft and not step forward; men must resist. The President will not end the draft. Congress will not end the draft. The Supreme Court will not end the draft. You can. Think about it.

CANCELLATION OF DEFERMENTS

The new draft law will provide for a retroactive cancellation of the II-s deferment. The text of the Conference Report says that students "satisfactorily pursuing a full-time course of study prior to the date of enactment of this Act and during the 1970-1971 regular academic year shall be deferred from induction..." if they continue to so study. The Explanatary Statement clarifies the phrase "1970-1971 regular academic year": the President would, under the Senate version of the bill (i.e., that which was accepted by the Conference), have authority to eliminate student deferments for those who enter college in the summer of 1971 or later.

The new law, when passed, will prevent members of the Class of 1975 from receiving student deferments. But they CAN receive deferments until the law is passed. The American Friends Service Committee and the Committee for Legal Research on the Draft have emphasized that "under the law, Selective Service must continue to grant student deferments to freshmen unless and until both the draft law and the regulations are amended. This could take a week, a month, or a year." They recommend that students apply for the deferment before the new law is passed. After they receive it, it will be an interesting legal question as to whether or not Selective Service can take it away from them.

Draft director Curtis Tarr, realized that he would have trouble on this point. He mailed a letter, dated September 3, to all college registers which said, " we hope your office will temporarily suspend the processing of Forms 109 (a form documenting college attendence for the II-s) for freshmen until there is final action on the pending bill. I believe this move will be in the best interest of your freshman students..." Draft counsellors consider this to be bad advice.

Middlebury College has decided not to follow Tarr's advice about the sending of the form 109. Students who wish to receive a student deferment should go to the Registrar's office and insist that a form 109 be sent to their local board. They should then submit a letter to their local boards requesting that they be put in class II-s. Freshmen should do this as soon as possible, before the new law is passed.

Any students confused about the II-s or any aspect of the draft including conscientious objection and physical deferments should come to one of the draft counselling sessions on Monday nights at 7:00 in Hillcrest Annex, Room 44.

OLD CHAPEL NOTES

Students interested in Winter Term exchange with Lincoln University should come to the office of the Dean of S tudents. A copy of Lincoln's Winter catalogue is on file in the Dean's office, and students may apply for the exchange by indicating the course which they wish to take at Lincoln. The program will be based on a one-to-one exchange of Lincoln and Middlebury students. Applications must be in by October ghe fifth.

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PEOPLE S GOOD EARTH

Continued from page 8

political prisoners languishing in the dungeons of this corrupt society, for the Irishmen forbidden to practice their religion, for the blacks still caught in the grip of three hundred years of slavery, for the Pakistanis dying of cholera, for the Indians whose lands have been stolen, for the common taxpayer whose mind and body is owned by an imperialisti dictatorship.

Q: Wow. That;s a pretty heavy order. What are you doing about these things up here in Vermont, Brother Joshua?

Brother Joshua: Fighting with every breath in our bodies. Fighting to prove that man can survive and be free.

Q: Ah. Survival. How do you--

Sister Mary: Fighting to show that we can live in harmony with all humanity; fighting for peace and love. We're real people, Brother Quintessence, and there aren't many of us left. You from the College?

Q: Yes.

Sister Mary: Plastic. Got to get your hands into the soil. I used to go to the College too. I know what it's like.

Q: I guess you should. But I was asking how you get along here? What do you do for money?

Brother Albert: Don't say that word here. We've given it up, like you did when you came in. We grow our own,. That;s proud--we grow our own, and what we can't grow, we rip off at the IGA. But we won't touch money.

Q: I see. What kind of crops do you grow?

Brother Lucifer: We had a good harvest this year. A lot of cucumbers and watermelons.

Brother Albert: And a half-acre of grass. You want to smoke a bit?

Q: No thanks, not on the job. Tell me, I've heard a lot about sex in these communal societies. If this isn't too delicate a question, what is there that sets you sexually apart from the mainstream of American civilization?

Brother Albert: You mean our skinny dipping?

Q: No . . . not exavtly. What I had in mind was more like--like--sleeping arrangements . . . intercourse, if you know what I mean.

Brother Albert: Oh. Balling.

Q: That's it.

Brother Albert: Balling is the highest act of love. In our sex we find our true selves. I guess that sets us apart, all right; we take it pretty seriously.

Q: I'm glad to hear that. Do you . . . live as couples, or do you . . . share and share alike?

Brother Albert: Well, we don't approve of group sex; it demeans the individual. You see the sign-up sheet over by the ladder to the left? Men on the left, women on the right, and we rotate every day at six.. There's a list of substitutes too, if you want to put your name down.

Q: No thanks. But it sounds very honest and straight-forward.

(Sister Ursula, who has been sitting in the dim light sewing beads onto a shirt, speaks up.)

Sister Ursula: Right on, Brother Quintessence. That's what we2re all about here: honesty and truth. Tell that to your pig brothers back at the College. Like Sister Mary says, we're real people.

Brother Lucifer: That's right. Real people living on God's real earth, like Jesus did.

Sister Ursula: The rights of humanity have been exploited too long, and we're going to put an end to it, right here at People's Good Earth.

Q: I'll remember that. Well, this has all been very interesting, and I think I can truthfully say that my head is more together than it was when I came. But I've got to get back and write this up.

Brother Albert: Stay for our noontime prayer, Brother Quintessence.

Q: Why, thank you.

(All join hands in the dark barn around the table.)

Brother Albert: In the name of God, Jesus Christ, Buddha, Osiris, Krishna, Zoraster, we, the people of People's Good Earth, the seed of the cosmos, do hope and pray for eternal peace and brotherhood, for an end to war and a beginning of freedom, for the rains and the harvest, for the sun to rise and the sun to set, for good grass and the dignity of man--

Sister Ursula: --And woman--

Brother Albert: --And woman. For the good earth, for the air we breathe, the clean water we drink, for our safety from the imperialistic dictatorial materialistic sacrilegious war-mongering militaristic industrial land-raping soul-stealing murdering consciousless soulless unthinking pigs of the world-- for all these things, we thank Thee. Amen.

Brother Joshua: Thank who?

Q: Whom, not who.

Brother Albert: I'm glad you came, Brother Quintessence.Tell our brothers at the College what it means to be free.

Q: I'll do that.

Brother Albert: Brother Tom-- the black brother you met on the way in-- will give you back your wallet and watch. Tell him I want him to help you get your car out of the mud before he comes back to do the dishes. Right on, Brother Quintessence!

Q: Right on, Brother Albert!

craft center.....

Continued from page 1

Kelley, and part-time secretarial help, Jane Kuss. Many people in the community have helped with the center. Dean A. Richard Turner at Middlebury College, as well as Mr. Muirhead and Mr. Bumbeck of the Fine Arts Department, are only a few of the advisors and promoters of the center.

Scholarship funds will be available to give financial aid to young people with talent who are unable to meet the cost of a course of study. Not every art or craft offered, however, requires a fee.

Middlebury native Dick Whistler, a graduate in ceramics from Knox College who has done one year of graduate work at the University of Montana, has returned to Vermont to teach as one of the "residents" at Frog Hollow. In his workshop, equipped with several kickwheels and a 70 cubic foot kiln, Dick will teach pottery. The length of his course is eight weeks and the fee is $60.00. There is no age restriction for enrollment, and a student may be a beginner or previously experienced in pottery. He said there will be nine sections of classes with scheduled times as well as optional time to work during specified non-class times.

Mr. Marcher, an artist and craftsman himself, views Frog Hollow not only as an arts and crafts center, but also as a business enterprise. He sees the center as an opening for professional craftsmen to earn their living by teaching and practicing their craft in the community. He said he wants to be able to attract and keep professionals, and through good management sell finished works and "demonstrate that it is possible to make a living and have a successful career as an artist and craftsman in today's complex technological society."

conference..

Continued from page 1

Legal Aid lawyer formerly with the Law Commune in New York City, who will speak about the political repression in America.

Conference organizer Steve Early said he hoped the two-day meeting will lead to the creation of a "people's coalition" in Vermont, an umbrella organization of groups and individuals working for peace, justice, and radical social change.

Such a multi-issue coalition, Early said, would have programs of action that would link the war in Southeast Asia to the present state of the economy, Nixon's new economic policy, and the situation of people in Vermont.

Local and national issues concerning such a coalition, Early said, would include the freeze on wages, projected welfare cuts in Vermont, rate increases requested by the state's major utility, and plans for power plant expansion in Addison County.

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